

A Visit to Bijapur.

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Foreword.

to the 1st & 2nd editions.



The size of the present booklet shows that it is meant for a holiday visitor to Bijapur. But, however, an attempt is made to satisfy the visitor who is not a mere sight-seer but wants to know something about the buildings and their builders. I shall be quite satisfied if the reader will begin to take more interest in the history of the Bijapur buildings after reading these pages. It has not been possible to tell all that one wants to tell, about things which a serious and curious visitor may want to know. Volumes will have to be written to give the detailed account of the city where every broken wall and every fallen well has got a story of their own. I am collecting information about the ancient families of Bijapur under Adilshahi dynasty which I hope to publish in the near future. Till then the reader will have to be satisfied with the information about the eloquent monuments of a dilapidated city.

H. S. Kaujalgi,

Foreword.

to the Third Edition.



This is the third edition of the booklet. The fact that thousand copies of the second edition were sold within three years of its publication is a sure consolation of its utility. An attempt has been made to increase the utility of the booklet by adding to its contents. The increasing number of visitors to the city would like to remember its mosques and tombs for ever and I hope this small book will help them to keep their memories green.

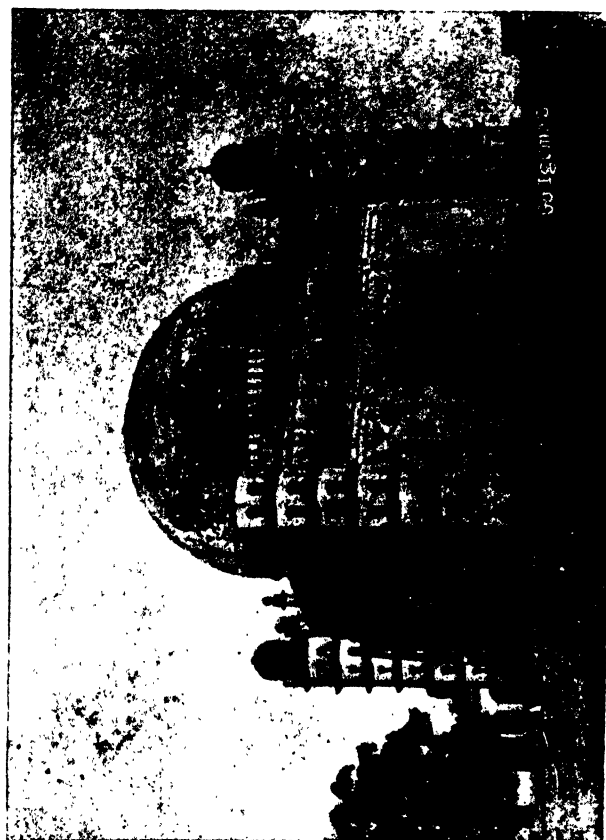
H. S. Kaujalgi.

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Chapter I.

Historical Outline.

Though it is clear that the city of Bijapur was of some importance even as far back as the eleventh century A. D., very little of the splendour of its pre-mahomedan days is now left excepting a few stone-inscriptions and some beautiful images of Buddha recently excavated. The splendid mosques and monuments which now attract the traveller to the city, were raised by the kings of the Adilshahi dynasty who had made Bijapur their capital and ruled there from 1489 to 1686. It is the ruling passion of the mahomedan kings, to build a monument for their remains after death, which has been the main cause of these exquisite and grand works of art. It is there-

fore meet that we should know the history of the dynasty whose love of architecture manifests itself in every building of Bijapur.

Yusaf the founder.

Sultan Murad of Turkey died in 1451 and was succeeded by his son Mahamad. Mahamad had a younger brother named Yusaf. The councillors of Sultan Mahamed advised him to follow the usual custom according to which all the male heirs of the late Sultan were put to death excepting the heir. The Sultan would have put Yusaf to a violent death; but his loving mother saved him by substituting a young and beautiful slave boy of Yusaf's age and stature in his place. Yusaf was secretly made over to a slave merchant who brought up the young prince with great risk to himself. Yusaf grew to be a young man. He saw a vision of his future prosperity in Hindustan and induced his foster father Imaduddin to go to Hindustan. Between 1455-1460 Yusaf came to Hindustan, and by the influence of Imaduddin was taken by Sultan Muhammad Bahamani of Bidar as one of the king's retainers.

There is another account of yusaf's origin and family but the one related above seems to be reliable as it is corroborated by the fact that almost all the state buildings at Bijapur are or have been surmounted by the crescent which is the emblem of the Sultans of Turkey.

The handsome Yusaf, well-skilled in the feats of arms rapidly rose in the court of Bidar. He was sent on an expedition in the Telugu country. In his absence, his envious rivals at court tried hard to bring him into disrepute but Yusaf returned victorious and was given five towns in Inam for his faithful and brave services. Soon after, he was made governor of Bijapur with the title of Adilkhan. Meanwhile the Bahamani kingdom after the death of Sultan Mahamad was fast disintegrating. Yusaf saw the opportunity, gathered a strong army round him and declared his independence in 1489.

Yusaf Adilshah 1489—1510.

Yusaf was not allowed to enjoy his acquisition in peace. Kasim Barid the minister of Bidar with Timraj of Vijayanagar marched against

Bijapur. After great exertions Yusaf came out victorious. He was again attacked by Timaraj after some time. Timraj lost the battle with much booty to Yusaf.

After these successes Yusaf found more time to devote to home affairs. He made attempts to introduce Shiah faith in the Dekhani Mahamadens who were Sunnis. At this the Kingdoms of Bidar, Ahmadnagar and Golcondah prepared for war in defence of the Sunni faith. Yusaf had to yield and gave up his propaganda for the Shiah faith.

Towards the end of his reign Yusaf fought successfully with the portugese who had taken the fort of Goa. Yusaf recovered it. Yusaf died in 1510 declaring his son Ismail his heir and appointing his minister Kamal Khan Dekhani to the management of the state during Ismails minority.

Various structures in Bijapur are ascribed to the reign of Yusaf but the proofs adduced are not authentic and clear.

Ismail Adil Shah 1510—1534.

Yusaf was succeeded by his minor son Ismail. Kamalkhan the minister, managed the affairs of the State. Kamalkhan imprisoned the young king in the palace and hatched plots to usurp the throne. But Punji Khatun the mother of Ismail hatched a counter plot and got Kamalkhan stabbed to death. Thereupon Saftdar Khan the son of KamalKhan wanted to arrest Ismail and his mother and laid seige to the palace. The plan did not succeed as Safidarkhan was killed in the fight before the palace. Ismail assumed reins of the State and declared the Shiah faith to be the State-creed.

Ismail had a very busy reign. As soon as he felt sure of his position he invaded the districts of Kasim-Barid of Bidar. Kasim-Barid combined with the mahomedan kings of Ahmadnagar, Golconda and Berar and invaded the Bijapur Territory. Ismail routed his enemies completely and took Mahmudshah of Bidar and his son Ahmad prisoners. Ismail gave his sister Bibi Sati to Ahmadshah and thus the defeated shah returned to Bidar well-pleased with the generous victor.

In order to punish Timraj of Vijaynagar for his unbearable insolence Asadkhan the general of Ismail sought the aid of Nizamshah of Ahmednagar but Nizamshah was dissatisfied with Ismail because the fort of Sholapur, which was promised as part of the dowry of Ismail's sister Mariam wife of Nizamshah, was not yet handed over to him. Ismail had refused to hand over the fort. Nizamshah with the aid of Imad-ulmulk wanted to take Sholapur by force, Ismail defeated Nizamshah and captured forty elephants. Asadkhan brought about the marriage of Ismail's third sister Khadijah with Imad-ul-mulk of Berar and thus tried to create friends for Ismail.

Then for some offence given by Amir-Barid of Bidar, Ismail invaded his territory. He sent Asad-khan to obstruct Kutubshah who was coming to the aid of Amir-Barid. Asadkhan routed Kutub-shah and joined Ismail in the general siege. Asadkhan captured Amir-Barid when he was drunk. Amir-Barid agreed to give Umnabad and Bidar to Ismail for the sake of forgiveness & peace. Ismail entered the fort of Bidar in great state. He seated himself on

the Bahmani masnad under which Yusaf his father had served. After some time Amir-Barid ingratiated himself into the favour of Ismail and got back Bidar.

No sooner did he get back the fort than Kasim Barid joined with Nizamshah in an attack against Ismail. Ismail with the help of Asadkhan was again victorious, capturing Nizam-Shah's battery of artillery, elephants and other material of war, Nizamshah concluded peace with Ismail.

Ismail ruled peacefully for some time and then marched against Golcondah. During this campaign he fell ill and died in 1534. A village and a mahal are ascribed to him but no vestige of these places remains.

Mallu the eldest son and rightful heir of Ismail succeeded him; but owing to his evil ways, he was soon deposed by the efforts of Asadkhan and his grandmother. Ibrahim his younger brother was hailed king in his stead.

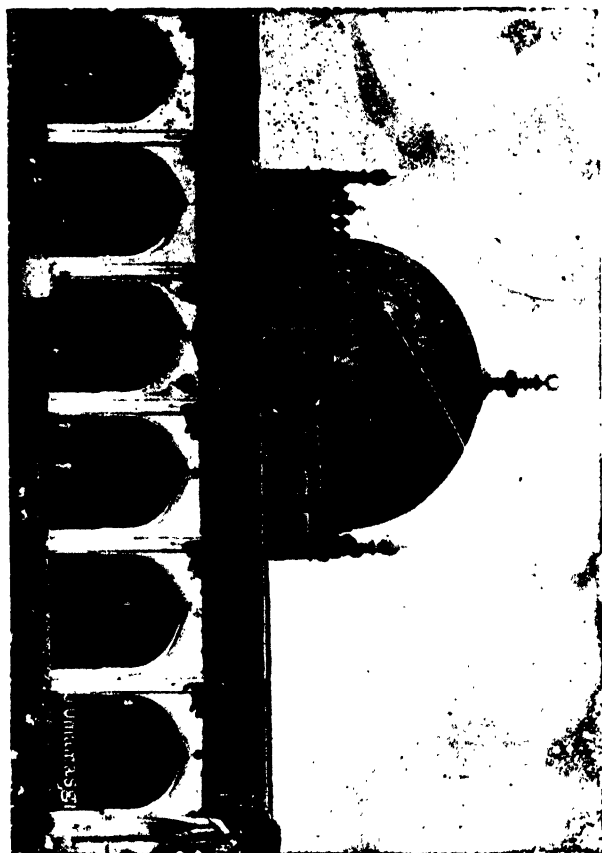
Ibrahim I. 1534—1557.

The reign of Ibrahim was a reign of wars. He was a brave man and a good soldier. He

inaugurated his reign by introducing drastic measures of reform in the civil administration of the country. He restored Sunni faith and replaced Shiah officers by Dekhanis Abyssinians and Hindus. Persian was replaced by Marathi as an official language.

Knowing that the Vijaynagar kingdom had lost its prowess after the death of Krishna-devraya, Ibrahim invaded that kingdom and recaptured the forts of Raichur and Mudgal lost by the Bijapur kingdom formerly. Achyutraya, who was afraid of wars, made peace with Ibrahim by paying 40 lacs **Huns**.

Ibrahim used this money in strengthening and completing the citadel fortifications. Meanwhile the internal quarrels in the Vijaynagar kingdom made it possible for Ibrahim to invade that kingdom again with advantage. He sent a large army under Asadkhan who gained a great victory. Ibrahim showered favours on Asadkhan and married his daughter. Ibrahim put down a rebellian of Ainul-mulk a noble of his court. Ainul-mulk fled to Nizam shah for shelter but was put to death by him because Nizamshah did not wish for a quarrel with Ibrahim.



The brave and generous Ibrahim had become unpopular owing to his hot and hasty temper. There was a plot to replace him by prince Abdulah. Before it could be put into execution the plot was discovered. Ibrahim put to death 110 nobles both Hindu and Musalman whom he suspected of being concerned in the plot. Abdulah fled to Goa. Even Asadkhan was suspected of complicity; but later Ibrahim became convinced of his innocence. Ibrahim started for Belgaum to make amends to Asadkhan for the unfounded suspicion. As he approached Belgaum he heard of Asadkhan's death at the age of 100 or more. (1549).

After a long & miserable illness Ibrahim died in 1557. Though vindictive in nature Ibrahim treated his soldiers well and was courteous and urbane to learned men. He had four sons and two daughters. Some old buildings are ascribed to him; but they are Quite insignificant when compared to the buildings of later reigns.

Ali I 1557—1580.

Ismail the eldest son of Ibrahim was stupid. Ali who was next to him was of the

Shiah faith and so was disliked. by his father Ibrahim wished to set him aside in favour of Tahmash the fourth son; but the nobles of the court were firmly in favour of Ali who was invited to assume the throne after a nine years' imprisonment in the fort of Viraj. On ascending the throne he again introduced the Shiah faith. This created dissatisfaction amongst the nobles and disorder was imminent but Ali soon became popular by his justice liberality and kindly manner. Ali cultivated the friendship of Ramraj of Vijaynagar and with his aid marched against Hussain Nizamshah of Ahmadnagar. Nizamshah gave up kalyan to Bijapur and the invading armies returned victorious to their respective places. During this expedition the Vijaynagar forces became overbearing and troublesome even to their allies the Bijapurians and Ali who put up with it then, never forgave Vijayanagar for these insults.

Nizamshah took advantage of the peace in making greater attempts against Ali. He gave his daughter in marriage to Kutubshah and with his aid marched against Bijapur. Ali again sought the aid of Ramraj. Nizamshah was again defeated and the victorious armies

returned to their respective places. The Vijayanagar army plundered towns and cities on their way home and desolated mosques and tombs to the disgust of Ali.

Ali gave his sister in marriage to Nizamshah's son and himself married the famous Chand-bibi the daughter of Nizamshah. The four mahomedan kings of Bijapur, Ahmadnagar, Golcondah and Bidar joined in a confederacy against Vijayanagar, (1564) The memorable battle of Talikot was fought on the southern bank of Krishna near Tangadgi in the Bijapur district. The Vijaynagar forces were victorious in the beginning but the successful flank attack of Ali and the artillery of Nizamshah saved the situation. Ramraj was captured and killed. His army was routed and pursued for miles. The victorious armies of the four mahomedan kings entered Vijaynagar and plundered it thoroughly. With the wealth obtained in the plunder Ali fortified the whole vast city of Bijapur (1565).

After sustaining the decisive defeat of Talikot the Vijayanagar dynasty had moved southwards and made Penugonda its Capital. Ali, in his avarice, sent an expedition under Kishwarkhan to capture Penugonda. Taking

advantage of the absence of troops, Kutubshah who was jealous of Ali's rising power, made common cause with Nizamshah and attacked the city of Bijapur. They were attacked by Ali on the city side meanwhile Kishwarkhan's army returned unexpectedly and attacked the enemies from behind. The enemy was obliged to retreat; But Nizamshah again marched against Bijapur and this time the Bijapur forces were defeated and their general Kishwarkhan was killed in the battle. Ali took the field in person and retrieved the lost honour of war. His general Ankus Khan captured Adoni. Another attempt against Penugonda was unsuccessful and had to be abandoned.

Meanwhile the Portugese that had once been driven away from the fort of Goa by Yousaf towards the end of his reign had recaptured and strongly fortified the fort of Goa, In 1570 all the Mahomedan kings in the Dekkan joined forces to drive out the Portugese; but all their attempts were unsuccessful and Ali had to retire with his forces. After this Ali marched against the feudal chiefs of Torgal, Dharwar and Bankapur who were then nominally under

the Penugonda kings. Ali substituted his own vassals and removed the old ones.

In a petty dispute over some jewels of his daughter, a slave from Gulburgah struck him with a dagger from the effects of which he died immediately (1580)

The fort wall, Gagat-Mahal, chand Bauri, Anandmahal and many other forts are ascribed to the reign of Ali. He laid the foundations of the great Jami Masjid

Ibrahim II 1580—1626.

As Ali had no issue there was great alarm and confusion in the city after his death. The nobles seated Ibrahim the son of Tahmasp and the nephew of Ali on the throne. As Ibrahim was only a boy of nine years Kamilkhan took upon himself the chief power and care of the state. In a short time he began to aspire for Kingship. He became uncivil even to the widowed queen Chand Bibi. She got enraged and instigated Kishwarkhan against Kamilkhan. Kamilkhan was attacked by Kishwarkhan's men and tried to run away. He was captured

within four or five miles from the gates and beheaded by the soldiers.

Now a quarrel arose between the Nobles for the place of Kamilkhan. Afzulkhan who had remained indifferent during all these broils, was appointed successor to Kamilkhan. Afzalkhan had to march immediately against Nizamshah and Kutubshah who had joined forces to take advantage of the above quarrels. Afzalkhan was victorious, Meanwhile Kishwar-khan had become ambitious and arrogant.

Chand Bibi wanted to remove Kishwar-khan and appoint Mustafakhan of Bankapur in his place, Kishwarkhan got scent of this. He sent troops against Mustafakhan who was captured while flying and done to death. Chand Bibi was much incensed and accused Kishwarkhan of treachery, He in return got her imprisoned in the fort of Satara.

When this news reached the army, Ikhlas-khan marched to Bijapur from the battle field Kishwarkhan fled to Ahmednagar and being discarded there for his perfidy, fled to Golconda, There he was identified by a man of Mustafakhan's household and murdered. Ikh-

laskhan became the guardian of the young king. Chand Bibi was released and returned to Bijapur.

When the scramble for high posts was going on among the nobles, Nizamshah conjointly with Kutubshah again attacked the city of Bijapur. The nobles offered no resistance to the enemy. The faithful Atzalkhan was arrested, imprisoned and eventually put to death. His relative Rafi-ul-din was also imprisoned. Not with standing all these internal quarrels the enemy-forces could not make any impression on the city owing to its impregnable walls. They confined themselves to plundering the suburbs. As the rains set in the enemy raised the seige and returned to their own homes. The court at Bijapur was now managed by Abyssinian nobles the Dekkanis being sent away to distant forts.

Kutubshah renewed the war again. Dilawarkhan the Bijapur general was sent against him. Kutubshah was defeated by Dilawarkhan. Meanwhile Ikhilaskhan at Bijapur being in charge of the home troops coveted the place of Dilawarkhan. He tried to prevent Dilawarkhan from returning to Bijapur. Dilawarkhan sus-



Mahattar Mahal.

pected the manoeuvres and marched towards Bijapur with an army. After a prolonged quarrel of two months Ikhlas Khan who had made too many enemies, had to yield to Dilawarkhan. Ikhlas was forced to leave the city on a pilgrimage to Mekka but when he reached Miraj he was arrested, blinded and imprisoned in that fort. Having ousted everybody Dilawarkhan ruled alone. He however ruled wisely. He curtailed the influence of Chand Bibi and even Ibrahim was afraid of him. He tried to form friendships with Nizamshah and Kutubshah by marriage ties between the three royal families of Bijapur, Ahmednagar and Golcondah.

At this time Dilawarkhan was suspected of hatching plots against Ibrahim in favour of his brother Ismail a prisoner in the fort of Mustafabad. The nobles were eager to overthrow Dilawar. But he sent an apologetic letter to the king who softened towards him and forgave. However Dilawarkhan began to increase his troops under one pretext or the other.

About this time there arose a dispute between Burhanshah and his brother Murtuzashah of Ahmednagar. Ibrahim and Dilawar-

khan sided with Burhanshah. They Marched against Jamalkhan the Ahmednagar general who was planning to seat Ismail the son of Burhan on the throne of Ahmednagar. By a surprise attack Jamalkhan defeated the Bijapur forces and their protege Burhanshah fled to Berer pursued by Jamalkhan. Dilawarkhan sent forces to help Burhanshah which reached in the nick of time. Jamalkhan was defeated and killed in the action. Burhanshah had himself proclaimed king of Ahmednagar.

Day by day Dilawarkhan's yoke was becoming unbearable to Ibrahim. Ibrahim planned with Ainul-mulk to chastise Dilawarkhan and so went over to Ain-ul-mulk's camp from the palace. Dilarwar went to that camp in great pomp and asked the king to explain his departure from the palace. Ibrahim was incensed. He ordered one of his followers to punish Dilwar for his insolence Dilawar was struck and wounded. However his followers took him away. He fled to Bidar and thence to Ahmednagar where he entered Burhanshah's service.

Taking advantage of the dissatisfaction of Bijapur nobles and the consequent weakness

of Ibrahim Burhanshah sent an army against Bijapur. Dilawarkhan accompanied this army. Dilawarkhan left the Ahmednagar army and joined the Bijapur king with treacherous intention of ultimately revenging himself upon the king. The king also gave large promises and met cunning with cunning. As soon as he got Dilawar in his power Ibrahim got him blinded and imprisoned in the fort of satara where he died after 10 years at the age of 90.

Ibrahim now directed his attention to Burhanshah and routed his army on the banks of the Bhima. Nizamshah sued for peace but Ibrahim only consented to it on the former destroying the fortified position he had established on the Bhima. Then Burhan tampered with Ain-ul-mulk and Ankashkan the Sardars of Bijapur. They released and set up Ismail the brother of Ibrahim as the king and collected a strong army at Belgaum. Ibrahim despatched Alyashkan with troops to quell this disturbance; but he returned to Bijapur without fighting. Ibrahim seeing that a wise and capable general was needed liberated Hamidkhan who was imprisoned by Dilawar. Hamidkhan proceeded towards Belgaum and made it appear that he had fled from prison and was

coming to join Ain-ul-mulk. Ismail and his followers were thus taken by surprise and routed. Ismail was arrested blinded and imprisoned. Ain-ul-mulk was beheaded and Hamidkhan marched back to Bijapur in triumph to receive honours and distinction at the hands of Ibrahim.

Soon after this Burhanshah of Ahmadnagar died and was succeeded by his eldest son Ibrahim. The son wanted to avenge the defeat of his father at the hands of Ibrahim Adilshah but was killed in the battle. Then the Ahmadnagar army was routed and Ibrahim Adilshah returned in triumph to Bijapur 1595.

Then Ibrahim turned his attention to civil matters assiduously. All were pleased with his just and equitable rule. About this time the nobles at the Ahmadnagar court began to quarrel with each other for supremacy. Manjukhan the dekkani noble sought the aid of Murad the son of Akbar who was then the emperor of Delhi. Manjukhan promised to hand over Ahmadnagar to Murad; but before he came Manjukhan overcame the Habshi nobles and so refused to keep his promise to Murad. Murad surrounded Ahmadnagar. Chand-

Bibi who had come to Ahmadnagar with her niece sought the aid of her nephew Ibrahim. His attempts at conciliation of the two opposing parties of Habshis and Dekkanis were of no avail. So in spite of the efforts of Chand Bibi Ahmadnagar had to cede her to morad and conclude a peace. Thus the Moghuls got a foothold in the Dekkan.

Ibrahim began to lay the foundations of a new city to the west of the original city. He called it Nawraspur. The nobles of the court began to build their mansions there. But the work was suddenly left off as astrologers foreboded evil to Ibrahim if he changed the place of his capital. Parts of this half built city are visible near the village Torveh four miles to the west of Bijapur.

Shortly after this Akbar invaded Dekhan and besieged Ahmadnagar. He demanded an annual tribute from Ibrahim. The matter was amicably settled by the betrothal of Ibrahim's daughter to Danial the son of Akbar. Malik Amber placed Murtuza Nizamshah on the throne and proceeded with the assistance of the Bijapur troops against the Mughals. The joint forces were successful in driving out the

Mughals from the Ahmednagar fort. But Murtuza Nizamshah and Malik Ambar were continuously quarreling amongst themselves and could only be pacified temporarily by the intervention of Ibrahim. When Malik Ambar intoxicated with his successes became very insolent Ibrahim sent an army against him. This army was defeated in a pitched battle. (1622) Malik followed up this victory next year and marched upto Bijapur. He plundered and destroyed the new city Nawisspur as it was unprotected by walls. Malik died in 1625.

Ibrahim fell ill and inspite of the treatment of an European physician died in 1627. He was handsome, liberal and careful about his subjects. He was called Jagat-Guru the teacher of the world on account of his noble character. A story about Ibrahim connected with a temple just adjoining the fort wall surrounding the palace is current. It is said that Ibrahim was a washerman in his previous birth. He used to wash the clothes of the saint Shripad shri vallabh at Narsoba's wadi near Kurundwad. The washerman was attracted by the pomp of the army of Ali Adil-shah encamped on the banks of the Krishna river there.

The saint understanding the wish of the washerman, favoured him with the boon of a kingdom in his next birth. The washerman became Ibrahim Adilshah in his next birth. During his serious illness Ibrahim was paid a visit by the Guru of his former birth. Ibrahim recognised him and asked him to stay at Bijapur. The Guru departed saying that he would be always present in the Pipul tree which would take root near the fort-wall. Whatever be the degree of authenticity in this story, it is true that the temple built around the tree is still existent at Bijapur just near the fort wall of the palace of the Mahomedan kings. While going to the Samajali facing east the temple is a few yards to ones north. A Hindu temple in such close proximity to the palace of the shahs leads one to believe at least that Ibrahim had faith in some Hindu Saint.

Sat-Majli, Haidar Burj Malikajahan Masjid, Anand-Mahal, Sargit Mahal and Ibrahim Roza are some of the buildings built by Ibrahim II.

Muhammad kasim Ferishta, the great Mahomedan historian lived and wrote his works during Ibrahim's reign.

Sultan Muhammad 1627-1655.

Muhammad was placed on the Masnad by the machinations of Daulatkhan who falsely declared that it was Ibrahim's wish. Dervesh the eldest son of Ibrahim was blinded and Suliman the second was maimed; thus both of them were rendered unfit to succeed to the throne. Daulatkhan was given the title of Khavaskhan. .

One of muhammad's first acts was to march against Ahmadnagar for conquest. Nizamshah's forces were defeated but Nizamshah again sent an army under Hamidkhan to invade the Bijapur territory. Hamidkhan's army was defeated and dispersed. About this time Kadamrao the Governor of Bijapur rose in rebellion but was soon captured and executed.

Mustafakhan a Bijapur general was very eager to avenge the death of his father in law Babakhan who was executed by Malik Ambar at the time of the destruction of Nawraspur. So he sought the aid of the mughals against Nizamshah. Khavaskhan did not like this. As feared by Khavaskhan, Shahjahan soon broke off the terms of the treaty and marched



rising power of Shahaji brought the emperor Shahjahan again to the Dekhan. He sent a portion of his army against Shahaji and invested Bijapur with the rest of his army. Muhammad Shah instead of giving battle to the enemy shut himself up in the city. Shahjahan began to devastate the contry round Bijapur. Muhammadshah had to yield and consented to pay an annual tribute of twenty lakhs to the emperor of Delhi. Shahaji also was reduced to submission and accepted a command in the Bijapur service.

The long period of twenty years which succeeded these events was blessed with peace and tranquility. The king used this time in completing his own gigantic Mausoleum and erecting many other buildings throughout the city. The Begum talao was built under the supervision of Afzalkhan. It was during this reign that the famous Gol-gumaz was built.

Meanwhile Shivaji the son of Shahaji had captured many forts on the Western Ghat and had begun to make himself independent. Shahaji was suspected of helping his son and so imprisoned. (1656). Muhammad died in the year 1656.

Ali II. 1656-1672.

Shahjahan the emperor of Delhi took offence that Ali ascended the throne without his sanction. He even called Ali an imposter alleging that Sultan Muhammad had no son. Ali resented this. Aurangzeb son of Sheh-jahan marched from Golconda to Bijapur and besieged the city. He bought over the Bijapur army and in a short time the shah of Bijapur would have come to an end; but Meanwhile Aurangzeb heard about the illness of his father Shahjahan. He concluded a hasty peace with Bijapur and returned to Delhi to capture the throne.

Shivaji was busy all along setting up a Maratha Kingdom. He was carrying on a predatory warfare against Dekkanis and Moughals alike. The Bijapur dominions suffered much at his hands. Afzalkhan was selected the commander of the army to be sent against Shivaji. Astrologers are said to have predicted that Afzalkhan would meet with disaster in this expedition. So he got his sixty-three wives drowned before his departure. The sixty-three tombs of Afzalkhan's wives are still pointed

in a field to the west of the city towards the north of the Torweh road. Every body knows how Afzalkhan met his death at the foot of Partabgarh. Whether Shivaji was the aggressor or Afzalkhan the aggressor, it is quite true that Afzalkhan was struck in the stomach by Sivaji's waghanakh and killed. Atzal's army was annihilated by Shivaji's army.

Fazilkhan the son of Afzalkhan was then sent against Shivaji. But Shivaji had already begun to add to his possessions by plunder. He carried devastation to the very gates of Bijapur. Ali took the field in person; but he could not make any impression on Shivaji. At last Ali had to conclude a treaty confirming his possession of the whole of konkan and a good slice of Dekkan. Shivaji then began to invade the Moughal territory. Raja Jayasing was sent against him. He brought Shivaji to terms and then with his aid laid seige to Bijapur. The country round Bijapur was laid waste in order to cut the supplies of the besiegers. Moreover Ali's cavalry kept harassing the army of Jayasing. He raised the Siege and retired to Aurangabad.

Ali thought it wise to come to terms with his enemies. He gave a large portion of his

northern districts including Sholapur to the Moughals and three lakhs of rupees annually to Shivaji to buy peace. Ali died in 1672 leaving a shattered and diminished kingdom to his son. He had begun to build his tomb; but was not able to finish it. It is one of the finest ruins of the city. It is situated to the west of the Dak bungalow or the newly built Anti-famine Institute.

Sikandar Adilshah 1672-1686.

Sikandar was a minor of only five years when he ascended the throne. All the evil effects of a minor's rule began to be manifest. Khawaskhan, the son of the treacherous Muhammadkhan who was murdered near the Makka gate, was appointed regent. Shivaji took advantage of this unsettled state of affairs and added largely to his territories making inroads on the Bijapur dominions. He crowned himself king of the Marathas in 1674 and concluded treaties independantly with the English factory at Bombay. Meanwhile the treacherous Khawaskhan intrigued with Khanjahan the Mughal Governor of Dekkan. He promised

to hand over the city to the Mughals and give the king's young and beautiful sister to the Emperor's son. The plot was discovered. Abdul Karim defeated Khanjahan who fled away. Khavaskhan was executed and in his place Abdul Karim was appointed regent.

In 1676 Shivaji led an expedition in Karnatak and captured the forts of Gingi and Vellore from the Bijapur troops. He concluded a treaty with Kutubshah for a division of Adilshah's territory. Abdul Karim sought the aid of Dilawarkhan the Mughal viceroy. Their joint attack on Golcondah was repulsed by Mahadanna Pant the Golcondah minister.

The Bijapur army was not regularly paid so, many went over to the Mughals and the Marathas. Abdul Karim the regent at Bijapur fell ill and added more difficulties to the situation. Masudkhan the rich jaghirdar of Adoni was offered the regentship in lieu of his paying the dues of the soldiers. He became regent but did not fulfil his promise completely. He offered the hand of the king's sister Padashahi Bibi to the son of Aurangzib but later refused to carry out the promise. Dilawarkhan the Mughal viceroy demanded that she should be

handed over. There was great commotion in the city and war was imminent. But the noble princess herself offered to go to the Mughal camp to save her brother's kingdom. She was accordingly sent to Aurangzib with due honour.

The unsatisfied avarice of the Mughals led them to beseige Bijapur again in 1679. Masudkhan the regent sought Shivaji's aid. Shivaji began by plundering and devastating Mughal territory as far as Aurangabad; but as Dilawar khan did not raise the siege of Bijapur Shivaji sent Hambirrao to attack Dilawar from behind. Dilwarkhan was thus forced to give up the seige. Shivaji got Raichur Doab for this help. Shvaji died in 1680.

On the withdrawal of the enemy there were again dissentions in the city. Masudkhan the regent retired in disgust to Adoni. The Management of affairs was taken up by Sherze khan and Sayyid Makhtum.

In 1683 Aurangzeb started with a great army with a determination to bring the Dekkan completely under his sway. After capturing Sholapur in 1685 Prince Azim laid siege to Bijapur. Party dissentions at Bijapur were

forgotten before a common enemy. A brave resistance was offered from inside the city. The Bijapur troops outside the city were successful many a time in cutting off the supplies of the besiegers; but the garrison was reduced to its last extremity and surrendered on the 15th Oct. 1686. Sikandar was brought a prisoner before Aurangzeb. He was given an annual pension of a lakh of rupees. He lived at Bijapur and died within three years of the end of the kingdom. So the Adilshahi dynasty became extinct after a brilliant history of nearly two hundred years.





Chapter II

Objects of interest.

1. The Gol Gumaz.

The traveller approaching Bijapur from any side of the historical city begins to see on the horizon, the upper part of a big dome when he is still at a distance of 8 or 10 miles from Bijapur. This big dome belongs to the tomb of Mahammad. Adilshah who got it built during his reign.

The general appearance of the building is that of a great cube surmounted by a large hemispherical dome with an octagonal tower at each of the four corners of the cube. If the octagonal towers are left off, then the building consists of only one great compartment covered by a dome. The area of this spacious

hall is 18,338 square feet that is more than ever the Pantheon at Rome which is 15333 square feet.

The length and breadth of the hall is 131 feet 5 inches, and the diametre of the dome is 124 feet 5 inches. The total height of the building excluding the vault where the real tombs are built is 206 feet 6 inches.

There is a winding staircase in each corner of the hall just where the octagonal towers abut on to it. Only one of these staircases that to the left of main entrance, is kept open now. These staircases communicate with each storey of the towers. They at last lead on to the flat roof of the hall. Passages lead from this roof, through the thickness of the dome, into the whispering gallery around the interior of the big dome. This gallery is about 11 feet in width. On entering the gallery one is struck with the loud echoes that fill the place in answer to his footfall. Loud laughter is answered by a score of friends. The slightest whisper is heard from side to side at a distance of 12 feet and a single loud clap is echoed over ten times distinctly. The tick of the watch held to the wall, can be heard by a person sitting opposite to you at a distance of 124 feet by

applying his ear to the wall. Experts opine that the echo is a purely natural result of the size of the dome.

Over the south door-way, below and inside there is a large boldly cut inscription in three compartments. These sentences are:-

1 The end of Mahammad has become laudable. 2 Mahammad Sultan whose abode is paradise. 3 The abode of peace became Mahammadshah.

Gol-Gumaz is a building which once seen is never forgotten. Mahammad shah has been so far successful in leaving his mark on the future. From the roof of the hall a most extensive view of the city is obtained.

The well proportioned and massive mosque attached to the tomb stands to the west and the main gateway or Nagarkhana is to the south of the Gumaz. The Nagarkhana is now converted into a museum. The upper hall of the Nagarkhana is in the charge of a curator. It contains many relics of the Bijapur kings; including carpets paintings, pottery, arms, armours and coins. It is well worth a visit. The lower part which is always open is full of the stone-inscriptions and Buddha's images

found at Bijapur and the surrounding places. The oldest of these inscriptions is of the 9th century being a grant of the Rashatra kuta king Krishna, to the residential college at Salotgi.

2. The Jami Masjid.

It is situated in the middle of the south-east corner of the city. It is the principal mosque in the city. If only the vastness of the area covered by the buildings is taken into consideration the Jumma masjid or the jami-masjid is the greatest in Bijapur. The total area covered is 1,16,300 square feet. The main building is across the west-end of the court. It consists of nine arches by five arches. A great dome supported on cross arches or built on the principle of pendentives followed in almost all the mosques rises in the centre of the building and covers nine arches. The shape of the dome is segmental and not bulbous as the other domes in the city. The floor of the mosque is polished and divided into compartments each of which is to accommodate one worshiper. There are 2250 such

compartments covering a space of 257 by 145 feet.

The niche or the mehrub of the mosque is always screened by a thick curtain. When this is drawn aside a sight of gorgeous splendour is revealed. The whole surface of the mehrub is covered with rich gilding upon a coloured back-ground. The whole is interspersed with inscriptions indicating 'that one Malik Yakub completed the mosque and its decorations in 1636 by order of Sultan Muhammad.

The building is very simple and devoid of any decorations. The outer wall looks just like a fort wall but for the deep corridor running throughout the outer sides of the mosque.

The masjid was begun by Ali I but was completed by Muhammad. The decorative painting in the mehrub was the afterthought of Muhammad who has similar paintings in the Asar Mahal and Sat-Majli.

The flooring of the mosque with compartments marked with black lines and the large eastern gateway are ascribed to Aurangzib

the emperor of Delhi. The vast mosque fits in with the extensive dominion of the Adilshahs.

3. The Mehtar Mahal.

This building is situated on the south side of the road leading from Jumma masjid to the citadel gate. The story that it was built by a mehtar that is a Sweeper or Bhangi deserves little credit. In fact the building has no connections with a sweeper. The mullas or the muhammedan priests appointed a head amongst themselves. He was called the mehtar. One Gadai a mehtar had accompanied Ali I on his visit to Vijayanagar. Ali received many presents there and he is said to have given them to the mehtar. With this money Gadai built a mosque and a gate. The gate now is called the Mehtar Mahal or Bhangi Mahal the latter being a pure misnomer. The mosque inside which is a piece of architecture in itself has fallen into insignificance by the side of the exquisite carving of the gate way the Mehtar Mahal. The architecture of the building resembles that of the Andu Masjid and the Janjiri Mas-

jid that belong to the reign of Ibrahim II. The stones used in the construction are not found in the quarries nearby B japur.

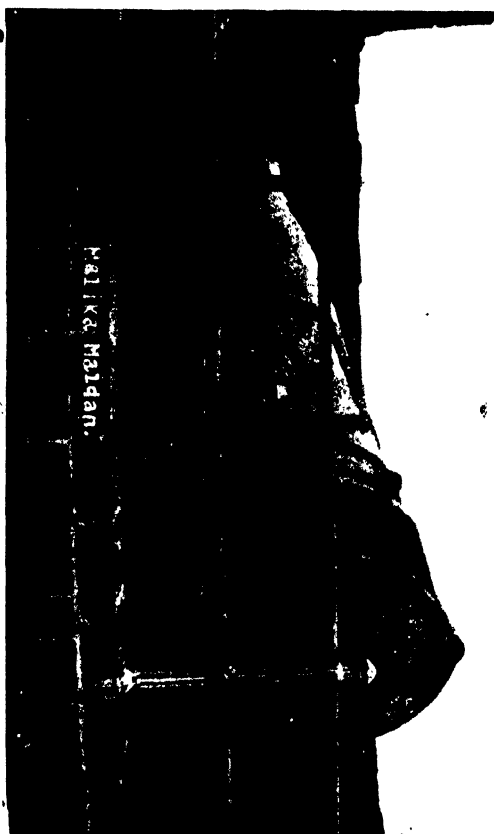
The general outline of the Mehtar Mahal is a tall square tower with two slender minarets at its upper forward corners. The entrance runs through the centre of the ground floor, another floor and an open terrace being above it. The upper floor and the terrace have each three balconied windows, one set above the other, projecting from the outer wall and facing the road. The richly wrought brackets supporting these windows and the surface ornament on the front wall and the thin slabs of the windows strike the visitor as unsurpassable. Unless one sees the finely perforated slabs and exceedingly minute surface carving, one can not believe that delicate carving which one rarely finds in woodwork, can be done in stone. Along the crest of the building was a most beautifully perforated parapet. The whole building had suffered very much owing to the long neglect of 300 years and occasional vandalism. The wonder is that the thin carved slabs have stood the weather for 300 years. The parapet has lately been ruined. The Meh

tar Mahal is about 24 feet square in plan and 96 feet to the tops of the minarets. The flat stone-ceiling of the entrance hall and the upper floor are constructed in the same manner as that at the Ibrahim Rouza. This mode of ceiling has baffled modern architects.

4. The Asar Mahal.

Upon the outer edge of the citadel moat, towards the east, is the least elegant building The Asar Mahal. It is considered sacred because in one of its rooms are supposed to be enshrined the hair of the Prophets beard. It was built by Muhammadshah about 1646 and was originally intended as a hall of justice. But as the old Asar Mahal, that is, the palace of the Relic was accidentally burnt, the relics of the Prophet were transferred to this building. No body knows whether the relics are still there or not as the box is never opened.

The depth of the building from front to back is divided into a forward hall occupying the whole length and height of the building and a set of two, storeyed rooms filling the whole length of the back half. The best apart-





ment in the place is the long central one upstairs towards the back which is 81 feet long by 27 feet broad. In the rooms on the upper storey can be seen the specimens of the paintings of those times. The fact that the colour-effect is still existing proves that the gold-leaf used was of genuine quality. The pictures of human beings are disfigured perhaps by the orthodox Aurangzib because the mahomedan religion forbids the painting of human likenesses. The fine ceiling of the gilded hall and the prayer carpets are worth noting. A room on the ground floor is called the kitabkhana or the library. The books are said to have been carried away by Aurangzib. In front of the building is a great tank which is fed by the Begam Talao or Torweh conduits. It is feared that the tank will have to remain waterless in a few years as the Torweh conduit is already stopped and the Begum Talao is fast tilting up.

It is already mentioned that the Asar Mahal is constructed upon the outer edge of the citadel moat. A bridge supported upon substantial piers and arches was constructed across the moat to connect the interior of the

citadel with the Asar Mahal. One of the arches supporting the bridge is so large as to make it possible for a cistern to be constructed on its top. Any body coming from the citadel by way of the bridge could have washed his feet before entering the sacred presincts of the mahal. The dilapidated building to the north of the Asar Mahal, is called Jahaja Mahal or the Admiralty office of the Adilshahs. Some say that these buildings were called the Jahaj Mahal on account of their resemblance to a ship but this seems farfetched. The wooden gates of the Asar Mahal are still lying near by.

5 The Taj-Baury.

There are two stories about this great tank. It is said that Malik Sandal the architect of the Ibrahim Roza, built this in honour of Taz Sultana the queen of Ibrahim II and mother of Sultan Muhammad. Another story goes that Muhammad Adilshah did a great wrong to Malik and wishing to atone for it, permitted Malik Sandal to perpetuate his name by building this tank. Malik Sandal had no children and so he is said to have perpetuated his memory by this means.

The tank which is fed by under ground water is situated in the southwest of the town near the Makka-gate. The entrance is spanned by a high arch 35 feet across. On each side of the arch is a tower with a dome. under the arch is a landing which juts out into the water.

The tank itself is 223 feet square. Around the inner side of the high wall that encloses the tank runs a narrow gallery. This communicates with sets of rooms, in the middle of each of the three sides which over-look the tank.

Malik Sandal was really a great artisan. The expanse of the tank is aweinspiring. In days when the modern Bijapur had no water-works, it was this tank which supplied water to one-fourth of the town in days of water scarcity.

Within a furlong of this tank to the south is a small well named Sandal-Bauri. Whether it derives its name from the above-mentioned Malik Sandal is not known.

6. The Malik-I-Maidan.

Upon the largest bastion between the Makka gate & the Shahapur gate this big gun is placed. The title of the gun means 'the Monarch of the plain'. Next to Landa-kasab it is the largest gun in Bijapur. The bastion on which it is placed is called the Sherza-Buruj or the lion's bastion. While most of the other guns at Bijapur are wrought by attaching steel-rings to one another, this gun is cast. The muzzle of the gun has been worked into the shape of the head of a dragon with open jaws holding between the sharp curved teeth small elephants one on either side of the muzzle. There are inscriptions on the gun recording that it was cast by Muhammad bin Hasan Rumi in 1549 in the reign of Abdul Ghazi Nizam-shah. Another inscription records the event and date of the conquest of Bijapur by Aurangzib 1686-86.

The gun was cast at Ahmednagar. It is said to have been used in the battle of Talikot in 1565. Subsequently it was mounted on the hill-fort of Parandah. It was brought in 1632 to Bijapur from that fort by Murari the Adil-

shahi general in the reign of Muhammadshah. The Sherza Buruj was built in 1658 by Ali II specially for the gun; but the gun has remained at the very place where it was placed immediately on its arrival. The gun measures 14 feet 4 inches long with a Maximum diametre of 4 feet 11 inches. It's bore at the muzzle is 2 feet 4 inches and 2 feet 2 inches at shoulder of the powder chamber. From these measurements it is quite clear that it is a short-range gun.

The gun was mounted upon a wrought-iron 'Y' shaped support which turned on a pivot let into the centre of a stone platform. It seems that there was some arrangement by which the gun could be wheeled on the pivot. There are segmental channels on the platform for the movement of wheels. The pivot is removed perhaps by Aurangzib who intended to render the guns useless.

The gun was to be sold by auction by a Mamlatdar after the advent of the British; but as the price offered was only 150 Rs. it was not sold then. Next there was a proposal to remove it to the British Museum; but some

how the 'Monarch of the plain' has remained on the walls which were guarded by him in days gone by.

7. The Haidar Buruj.

This is a solitary tower towards the west of the town a short way to the east of Malik-i-Maidan. 'This bastion is in the name of Haidar' so runs the inscription on the wall. The story goes that Ali I asked all his Sardars to help to build the fort wall. They did so but Haidarkhan the general was precluded from helping this cause due to his absence. To satisfy him he was asked to build this buruj or bastion. It might also be guessed that the two longrange guns lying on this tower were captured by Ali I. He found no fit place for them on the low towers of the citywall and so must have ordered Haiderkhan to build this bastion.

The tower is a little bit oblong. It is about 80 feet in height. A flight of steps leads to the top. The structure is quite simple. The date on the inscription shows that it was built in 1583. It is called Upli-Burj as the wall of the

tower is used in these unromantic days to dry the cow-dung cakes used for fuel

The two guns on the Burj must have been carried there by means of an inclined plane or raised inch by inch with the tower itself. The longer gun is 30 feet 8 inches & the smaller one is 19 feet 10 inches in length. As most of the guns at Bijapur they are constructed of wrought-iron flat bars of square section, laid longitudinally about the bore over which rings were slipped on, one at a time and each welded with the last while red hot: as they cooled they shrank and bound the iron bars firmly together.

The tower shows signs of having been fired at from the west. Owing to the high ground on which the tower is raised and also owing to its height, next to Gol Gumbaz the Haider Burz is visible from a long distance. From the top of the tower a good view of the western side of the city is obtained.

8. Tomb of Ali II. or Ali Raja.

If Sultan Muhammad attempted to surpass Ibrahim II in the structure of a tomb, Ali II

wished to surpass Muhammed. Ali's half-built tomb is just behind the traveller's Bangalow on the station road. Including the corner buttresses it is 225 feet square while Gol Gumbaz is 205 feet square including the corner towers. But the dome of Ali's tomb would have covered only 79 feet square of the central space and its diameter would have been only 55 feet. The arches on each side of the tomb are two deep and seven in number. The whole surface of the massive masonry has been left rough for a subsequent coating of plaster. The building is a standing lesson to the present-day masons. The rough-looking stones are so ingeniously joined and with the least quantity of chunam and mortar that on seeing the structure one can't help but say 'our fore-fathers were great builders'. The tombs of Ali, his queen and eleven other females are situated in this building. The smooth greenish tombstone laid on Ali's tomb is a work of art in itself. It is found in two or three other tombs at Bijapur. The grain, the colour and the toughness of the stone make it an ideal tomb stone.

It is left to the poor imagination of the visitors to think of the magnificence of the



1875

1876

1877

finished building. The half constructed massive arches have stood there for nearly 250 years battling against the ravages of time.

9 The Ibrahim Roza.

The tomb of Ibrahim II with the mosque attached is called the Ibrahim Roza. It is situated at a distance of half a mile to the west of the city outside the city walls. The building contains the tombs of Ibrahim II, his queen Taj Sultana and four other members of the family.

The sepulchral chamber is 39 feet 10 inches square with a door on each side of the four sides. On either side of these doors is a window. These windows are beautiful specimens of perforated stone-work interlaced with Arabic writing, The perforations are the blank spaces in and around the letters.

The most remarkable feature in this hall as in the Mehtar Mahal is the stone-ceiling. The whole span of 39 feet 10 inches square is composed of slabs of stone set edge to edge with no apparent support. It defies the mod-

ern rules of structure. The secret of the ceiling lies in the strength and tenacity of the mortar used.

There are stair-cases in the walls of the sepulchral chamber, to go to the upper corridor. The ceiling of this corridor also is done with the flat stone unsupported by any thing from below. It can be described as the stone-lining of a concrete ceiling. The stones are held together by rabbetting the edges or by fastening adjacent stones with iron clamps.

The exterior of the sepulchral chamber is decorated with shallow surface tracery interlaced with extracts from Quran. The whole surface was brightly painted once but now the colours have faded. The doors are of teak carved in the panels with Arabic writing. The pillars in the corridor surrounding the chamber are Hindu in style. The ceiling of the inner verandah is a veritable mine of geometrical designs and intricate knot patterns.

The inscription over the door says among other things that the tomb was meant for Taj Sultana. Ibrahim died first and was buried in

it. The architecture of the mosque attached is also remarkable. The deep rich cornices, the graceful minarets, the perforated parapets and the miniature minars round the bases of the corner minarets: all go to show that the labour expended and the art manifested has been unstinted. The heavy stone chains with pendants are hanging under the cornice of the mosque. An inscription near the south door says that Malik Sandal the architect expended 1,50,000 huns or 70,000 on the building.

10. The Adaulat Mahal.

The Adaulat Mahal or the hall of justice is now the residence of the collector and therefore private. It is largely rebuilt and repaired; so little of the original walls can be distinguished. Beside it, looking and used as out-houses are the remnant of the Suraj Mahal and beneath these are extensive under-ground apartments.

11. The Arash Mahal.

This is on the east of the Adaulat Mahal. It is now the residence of the Civil Surgeon. On one of the bastions to the north-east of this mahal are the remains of a small pavillion or a pleasure house. The walls are covered with fine surface ornament resembling that in the little makka mosque. There are plates with melons and other fruits and wine bottles. The inscriptions on the walls give the date as 1669. The names of the architect Tegi Alhusani and the ruling King Ali II are found in the inscription. It is said that the king inspected his troops from this pleasure-house.

12. The Anand-Mahal.

This is another converted building. It is the residence of the Assistant collector. It was built in the reign of Ibrahim II. in 1589. The modern additions have marred the grandeur of the building considerably. It was perhaps the residence of the king. Its large open hall is very fine.

13. The Gagan Mahal.

This is the hall of audience built by Ali I in 1561. The upper storey which is almost extinct now, served the purpose of the residence of the king. It is to the west of the Anand Mahal adjoining the moat of the citadel. An immense arch with a span of 60 feet 9 inches with two narrower arches formed the front of the building where the kings of Bijapur gave audience, received deputations and held Darbars. The space before the arches is now turned into a tennis-court. As the wooden part of the structure is removed by the marauding enemies and citizens, only the three detached arches of the facade remain to witness the devastation. We shall be able to enjoy the sweet sorrow of past memories if by our imagination we can fill the space before the big arch with the nobles and Sardars of those times.

14. The Sat Manjili.

A little to the south-west of the Gagan Mahal, the pile of apartments known as the

Sat-Manjili or Seven storeys are situated. At present there are only five storeys remaining. The other two storeys must have disappeared. The height of the building, as it stands now, is 97 feet. It was built by Ibrahim II in 1583. The height of the building suggests that it must have served the purpose of a glorified watchtower for the kings of Bijapur in those eventful times.

The particular feature of this class of the buildings is the amount of water pipes and cisterns found in every imaginable part of the structure including the walls. The cooling effect of water was fully utilised by the kings. The walls of this building were once painted but nothing has escaped the searching hands of covetous thieves. A bird's eye view of the town can be had from the top of this building.

15. The Jala Mandir.

Immediately in front of the Sat Manjili towards the north, is a neat little structure standing alone. It was probably a water pavilion standing in the middle of a reservoir once

filled up. The reservoir is now cleared but there is no water in it. The Hindus call this the Sacred car; but the structure is clearly muhammedan. It resembles the paper Tabuts prepared in the muharrem. The workmanship of this stone tabut is very fine.

16. The Granary.

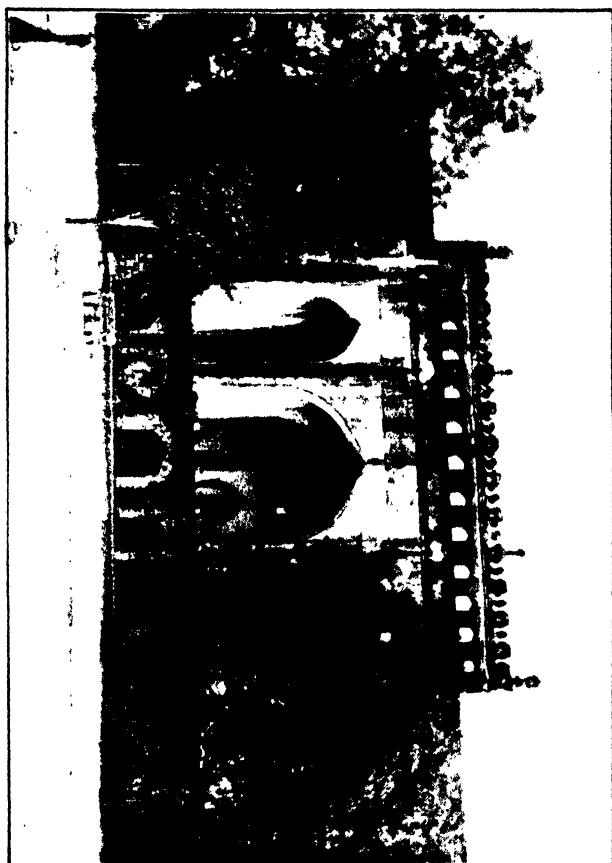
The great quadrangle together with the Chini Mahal is known as the Granary. The Chini Mahal is situated to the south of the quadrangle while the Sat Manjili is to the north west of it. There is nothing to justify the name of Granary to this group of buildings except that a large quantity of grain was found here at the time of the excavations. The Chini Mahal is so called because large quantities of broken china were found at the time of the excavation of this building.

Within Chini Mahal is a splendid hall 128 feet long by 29 feet broad rising to the roof of the building and flanked by suits of rooms on different levels. It is not known to what use the buildings were put in bygone days. They

are now converted into different offices. The big hall is used for holding the District Darbars and similar occasions. The many big halls in the building lead one to believe that the place was used for the public offices of the shahs. The arcade round the quadrangle, now converted into record rooms was perhaps used by the cavalrymen on duty to stable their horses.

17. The Makka Masjid.

A little distance to the south east of Anand Mahal (the quarters of the Assistant Collector) enclosed between great high walls is the neatest little mosque in the city. It is called the Makka Masjid. The towers from which the call to prayer was cried are the remains of a still older mosque. The miniature mosque looks just like a fine toy as compared to the other huge structures in the city. The architecture is of a high level. The absence of a pulpit in this mosque shows that it was built for ladies only. The high walls which partly enclose this building are imagined by Dr. Consins to be the stables of elephants; but any body can see that



A mosque of this very nature is near the Adaulat Mahal. Some pillars of a Hindu temple are still standing in the Mahal gateway of the citadel. The inscriptions on these pillars show that they belong to the 13th century. The citadel gateway was built in the reign of Ibrahim I in 1544. The old mosque encloses two graves. In the court-yard is a mound said to be the burial-place of several Muhammadans. In the excavations recently carried on in the citadel, three images of Buddha with dates Saka 1232-1233 that is A. D. 1310-11 have been found. One is led to think that the pillars forming the mosque must have formed part of a temple of the Buddha.

19. The Andu-Masjid.

This two storeyed mosque was built in 1608 by Itbarkhan one of the ministers of Ibrahim II. It is situated on the road running from the citadel to the Landa Kasab bastion. The mosque proper is on the upper storey. The ground floor is perhaps a rest house only. There is a terrace in front of the mosque.

The principle dome and the smaller bulbs of the minaretes are of the ribbed melon-shape variety and so it is called the Andu or the egg-shaped Masjid. This mosque is about the best built of any in Bijapur, the surface of the stones is all but polished. That the masonry has stood the weather for more than 300 years is a certificate in itself.

The only other two-storeyed mosque in Bijapur is connected with the cenotaph of Afzalkhan.

20. The Landa-Kasab Gun & Bastion.

This is the biggest gun in Bijapur. It is on a bastion in the south wall of the city. The road from Andu Masjid leads towards this bastion. It is the second bastion on the left at the end of the road. It bears an inscription recording its erection during the time of Ali I. The gun is called Landa kasab. It is 21 feet 7 inches long. The diameter at the muzzle is 4 feet 6 inches. The total estimated weight of the gun is 49 tons. From two mounds outside the fort wall Aurangzib is said to have fired at the gun and the tower both of which bear the mark of the enemy's battery.

21 Mustafa-Khan's Mosque & Palace.

About five hundred yards east of the citadel are the mosque and palace of Mustafakhan. A great arch spanning the whole breadth of the road leads to the palace from the Jamma Masjid. The palace is mostly in ruins now. It is perhaps the only remaining palace which can be identified as belonging to any nobleman of the Bijapur Shahi. The descendants of Nabob Mustafakhan are still living on the site of the palace in a third-rate house built with the material on the old palace. The sides of a hall full of niches in the walls are still visible on the site. This hall was called the Javahir Mahal. Mustafakhan was first in the service of Kutubshah. It was he who brought about the union of the four Mussalman kings against Vijayanagar in 1564. After the famous battle of Talikot Mustafakhan was made the Nabob of Bankapur. He was killed in a civil war in the reign of Ibrahim II.

The mosque in front of the palace is also called E-k-chip-ka Masjid on account of a very small piece of stone a 'chip' being built into the masonry in its south-west corner. The

mosque is a very lofty substantially built edifice. The front has three tall arches the central one being much wider than the side ones. The mosque is almost devoid of any ornament. Only the mass and the strength of the masonry is note-worthy.

22. The Janjiri or Begum's Mosque.

The Janjiri or Begum's Mosque is said to have been built by Ibrahim II in honour of his daughter Malik Jahan Begum. It is situated to the west of the citadel wall behind the present Government Highschool. The rich facade, the graceful minarets and the fine stucco ornament of the dome are note-worthy. Along the top of the building, between the minarets is a very ornamental perforated parapet. There is a tank in front of the mosque. It is dry and empty now as the old water works have not been repaired.

23. The Jod Gombaz or The Sister tombs.

The Jod Gombaz or the Sister tombs are situated to the south-west corner of

or the Government High School. The domes of the tombs are exactly alike and adjoin each other; so they are known as sister-tombs. The octagonal building on the south is the resting place of Khan Muhammad and his son Khawaskhan. At the time of Aurangzib's invasion of Bijapur in the reign of Ali II, Khan Muhammad the Bijapur general remained inactive though commanding a body of troops. He was bought over by Aurangzib. After Aurangzib's return, Khan Mahammad was killed near the Makka gate for this treachery. His son Khawaskhan was the regent in the reign of Sikandar. He also turned traitor and invited Aurangzib to take over Bijapur. He was discovered and put to death. It was Aurangzib who got this tomb built over the remains of these traitors. Within this tomb is one of the finest halls in Bijapur unoccupied even by the usual counterfeit tombstones, perhaps Aurangzib had no time to place the tombstones.

The square tomb is that of Abdul Rezak Qudir the religious preceptor of Khan Muhammad. Like the Gol Gumbaj these two tombs have galleries inside the domes, but, as they are small they have no distinct echo.

24. The Bukhara Masjid.

This neat little building stands close to the north east of the Post office. The well-designed cornice with the beautifully carved brackets and the pretty stucco work about the arches are well worth a visit. The gate-way facing the east is of finely finished gray stone.

25. Chand Bauri.

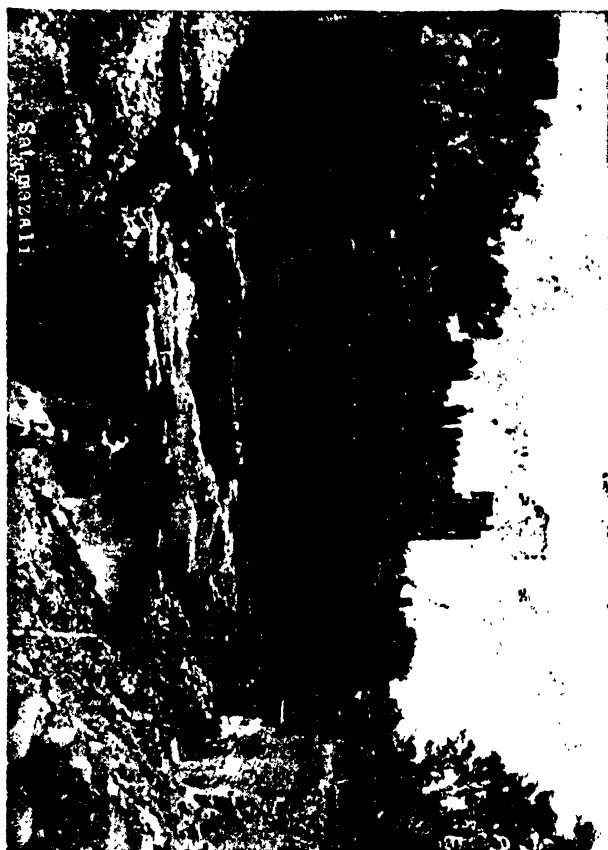
This well or tank is in the north-west of the town inside the Shahapur gate. It is said to have been built by Ali I in 1579 in honour of his noble queen Chand-Bibi. This well formed the model on which the later and bigger well Taj Bawri was built. The Chand-Bauri has diminished in importance owing to the Taj Bauri.

26. The Travellers' Bungalow.

This is just opposite the Adaulat Mahal or the collector's residence, to the north of the station-road. This is called the Yaqut Mahal

or the house of Malik Yakat Dabuli a servant of Mahammad Adilshah. He undertook the completion and decoration of the Jami Masjid. This Mahal is so much changed that very little of the original can be distinguished. It, is now used as a travellers' bungalow. Yaqut's tomb and the mosque attached to it, are at the corner where the road from the Asar-Mahal joins the station road. The tomb is a compact little square structure with stone lattice-work filling each of the three sides. there is an inscription giving the name of 'Malik Yaqut janata'.





Salomazali

Chapter III.

Objects of Interest Outside the City.

27. Moti-Gumaj.

About a mile and a half to the west of the city is a small white tomb, at a distance of a quarter of a mile to the north west of Ibrahim Roza. It is called the Moti Ghumaz. A saint named Habibulla lived there. He is said to have succoured by his superhuman powers his disciples whose ships laden with pearls were caught in a storm and were about to sink in the Arabian sea. The disciples gave to the preceptor a big quantity of pearls as a present. The saint ordered the pearls to be made into lime to smear the inside of his tomb. The story may be believed or not but it is a fact that even after a lapse of about 250 years, the bright white paint inside the gumaz is still visible in the corners and cornices of arches.

28. The Amin Dargah

This is situated about two miles to the west of the Shahapur gate. Hazrat Khwajah Amin-ul-din a Bijapur saint died in 1664 and one Afzal Khan Vazir built this tomb in 1665. The tomb has nothing interesting about it except the fact that the descendents of the saint are still living there enjoying a small Jagir.

29. Bara kaman Masjid & the Sarai.

On the way to the Amin Dargah from the city we see to the left of the road the tomb of Shah Nawajkhan. It is called the Bara Kaman Masjid on account of its twelve arches. There is nothing very remarkable about this tomb.

A quarter of a mile towards the Dargah is situated the Sarai or the resting-place built by Abdul Bari Mahammad Mustafa Khan Sari in 1640. This caravansary is now converted into the district Jail. The part of the old sarai which was meant for females in those days is now used for female-prisoners. The surroun-

ding wall is naturally a recent addition. The jail is not open to the sight-seeing public. The Sarai was for some time occupied by Akkoji Ghorpade of Mudhol who was a general and some time a minister to the Bijapur Kings. So it is also called Akkoji's Sarai.

30. Afzalkhan's Cenotaph & Mosque.

About two and a half miles to the west of the city is a village called Takkia or Afzalpur. About 200 yards to west of the village is the cenotaph built for himself by Afzal Khan in 1653. Afza'-Khan was killed and buried at Pratapgad in 1658 so the tomb in the cenotaph is vacant. The mosque in front of the cenotaph is two storeyed like the Andu-Masjid. Hard by the tomb are the remains of a palace which is said to have belonged to Afza'-Khan. 300 yards to the south of these buildings, in a mango grove, on a big platform are the 63 tombs said to belong to Afzal-Khan's wives. He is reported to have killed them by drowning before he started on the fatal expedition against Sivaji. Hard by the tombs the remains of

the walls of the Mahommad Talao are visible. The talao now cilted up is a fertile field. The Surang Bauri from which the great tunnel of the old water-work starts is about 250 yards east of the 63 tombs.

31. Nauraspur.

Ibrahim II wanted to take his capital to a place near Torvi, a village four miles to the west of Bijapur. It is said that twenty thousand workmen were engaged in building this new city. The nobles and ministers of Ibrahim began to build their palaces and pleasure gardens on the site of the new city. About two miles to the west of the village, are seen parts of the rampart wall which was to surround the city. It can be imagined that the city if completed would have been more than half as large again as Bijapur. But this was not to be. The half-built city unprotected by walls was destroyed by Malik-Ambar the general of Nizamshah who attacked Bijapur in 1624. Only a few delapidated buildings are all that is left of this new city. Within a furlong of the vill-

age to the east are the remains of the Nauras or Sangat Mahal, Nari Mahal and Tagani Mahal. From the Sangat Mahal to the Moti Gumbaz the remains of a broad road can be traced.

The remains of the water-works are found to the south-west of the Torvi village. A big tank was formed by putting a dam across the stream running down the valley. The water-works are a thing of the past now.

32. Begam tank.

About two miles to the south of Bijapur is the old Begam tank. Muhammadshah got it constructed under the supervision of Afzal Khan about 1651. Until recently the tank supplied water to various cisterns in the town. Now after the construction of the new Bhutnal tank Begam Talao is fast silting up. It now supplies water to the engines of the M. & S. M. Railway.

33. Ain-ul-Mulk's tomb.

Three miles to the east of the town, standing solitary on a bare rocky plain is the tomb

of Ain-ul-Mulk. Its dome is elegantly shaped and the building looks like a miniature Gol Gumbaz from a distance. There is very pretty stucco work on the walls within. Ain-ul-Mulk who was an officer of Ibrahim I had rebelled and was killed near Bijapur in 1556.

34. The tomb of Jahan Begam.

Further east near the Mahal village there is a half-finished building resembling the Gol Gumbaz in plan. But the four sides of this tomb would have been open and the dome would have been raised on the sepulchral chamber only. The green polished stone on the grave is worth noting. This kind of stone is found on the unidentified grave near the tomb of Ali I close by the side of the present day church-yard.

The tomb near mahal is said to be that of Taj-Jahan Begum the wife of Mahammad Adil shah; but the statement is uncorroborated.

35 The pleasure resort of Kumatgi.

Ten miles east of Bijapur, at Kumatgi, is the pleasure resort of the Bijapur Kings and nobles. There is a tank and many little pavilions and cisterns at this place. In one of these pavilions a realistic painting of the game of polo is to be seen. Both the horses and the horsemen seem to enjoy the game. Polo is said to be of Indian origin. The painting proves that it was played at the time of the shahs of Bijapur. The paintings have suffered very great damage having been scribbled over, scratched and smoked. The elaborate water works in and around these buildings are the chief features of this pleasure-resort.

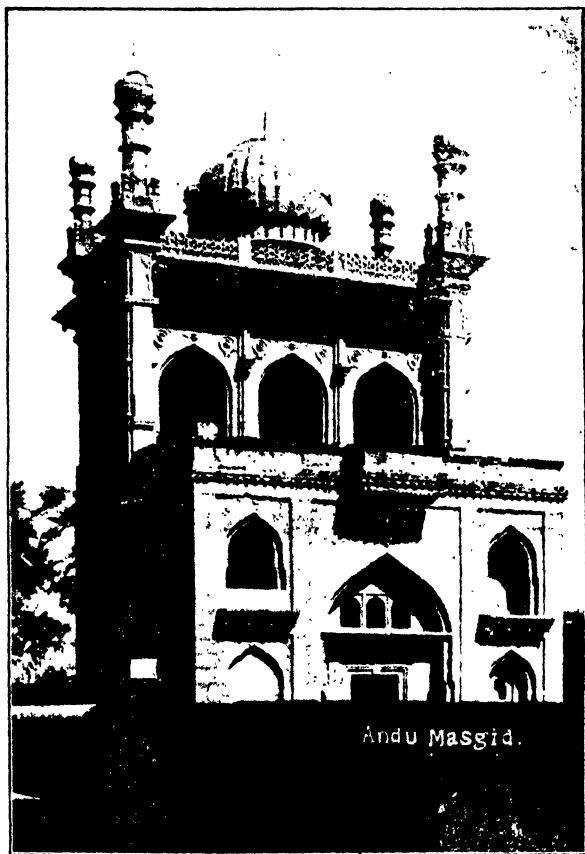


Chapter IV.

Itinerary.

The objects of interest in the Bijapur city are so numerous that it is not possible to have a thorough and satisfactory look at these within a short time. The buildings in the city itself will take at least a week; but the visitors to Bijapur are sometimes in a hurry to finish their trip in the course of a day or two. It is very essential for them to economise time. It is intended to give in this chapter the route to be followed by such visitors in going to various places.

Each place of interest is given a special number in the preceding two chapters. The route to the objects in chapter II only is given here. The places outside the city require patience time and special interest. Persons



Andu Masjid.

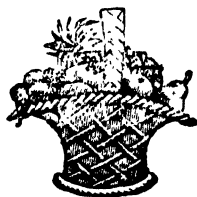
wishing to visit those will arrange their own programme. The hasty visitor should follow the following route:-

He should hire a tonga and go straight to Gol Gumaz (1). After seeing the Gumaz and the Museum in the Nagarkhana he should drive southwards and then westward to the Jami Masjid. (2). From this Masjid he should drive westwards to the Mehtar Mahal (3). Within a short distance of the Mehtar Mahal are the palace and Mosque of Nabob Mustafakhan (21). Just behind this palace is the Asar Mahal (4). From the Asar Mahal he should proceed westwards and then turn towards the south to see the Andu-Masjid (19). Then if he goes southwards to the fort wall he will find to the left the Landa kasab bastion (20). He should then return by the same road and enter the citadel. He will first see the old Mosque (18). and then Makka Masjid (17). He should then proceed west-ward and see the Granary or the Chini Mahal (16) where various offices and courts are now held. At the North-western corner of the same quadrangle in which the Granary is situa-

ted there is the Sat-Manjili (14). Outside this quadrangle and just adjoining it is the Jal Mandir (15). Within a few yards from the Jal-Mandir to the north of it is the Gagan-Mahal (13) From the Gagan-Mahal he should proceed towards the north and he should turn to the east after joining the station-road. Within a few yards he will come by the travellers' Bangalow and the tomb of Malik Yakut Dabuli (26) He should then drive towards the west and within a furlong he will find to his right the Ali Roza (8). Proceeding towards the post office and turning to the right before passing the post office he will reach the Bukhari-Masjid (24) After this the visitor should drive southwards towards the citadel by the side of the moat. Just near the moat opposite the Sat-Manjili Masjid he will find the Janjiri Masjid. (22) Then going by the road running behind the High School and proceeding westward he will reach the sister tombs (23). Continuing westward he will reach the TajBauri (5). From this Bauri he should proceed westward and then turn towards north; going straight along the fort wall for two furlongs he will reach

the Sarza Burj where the Malik-i- Maidan gun (6) is kept. From this Burj he should go to the east. Within two furlongs from this burj the Haidar Burj (7) is situated. Within a furlong from this Burj towards the north the Chand Bauri (28) is situated. Then he should turn back and leave the city by the Jorapur gate. Half a mile from this gate towards the west the Ibrahim Roze (9) is situated.

The Adaulat, Arash and Anand Mahal are not included in this itinerary, as they are not open to the public. The small pavilion in the grounds of the Arash Mahal can be seen by the visitors.



Chapter V.

The Bijapur City.

(1) Early History.

Bijapur is reached from the north by the Madras and Southern Maratha railway from Hotgi on the G. I. P. Railway. Hotgi is the next station to the south of Sholapur. The M. S. M. Ry. and the G. I. P. Ry. run parallel to each other between Sholapur and Hotgi. So visitors coming from the Bombay side may change either at Sholapur or Hotgi; it is more convenient to change at Hotgi as there is no necessity of crossing a bridge.

Some people say that on the site of the present Bijapur there was a small village called Bijjanahalli somewhere near the citadel. When the village grew into a city the 'Halli' was

changed into 'Pur', by dropping the 'n' Bijapur or Bijapur was retained. But the following inscription suggests a different derivatin to the name. On the left side of the inner gate of the citadel, facing the Jumma-Masjid road is an inscription on a slab embedded in the wall. It is dated Saka 996 (A. D. 1074-5). It records the building of the temple of the god Sri Swayambhu-Siddhesvara at the capital of Vijayapura and a grant of land from the lands of Bijjanhalli etc.

It is clear from this that the 'Vijayapur' was long in vogue as early as 1074 A. D. Whatever might be the original name of the place, it was named 'Vijayapur' by some king who gained a victory there. It is also clear from the inscription that Bijjanahalli is distinct from 'Vijayapur'. In colloquial language 'Vijayapur' might have become 'Vijapur' and the Mahommedans might have pronounced it as 'Bijapur'. It was called Vidyapur by a court-poet. Ibrahim II wanted it named Badyapur, & Muhammadshah called it Muhammadpur. But the name 'Vijapur' or 'Bijapur' has stuck to it.

The history of the town can be traced from the above-mentioned inscription of 1074 A. D. We may take it that the town was of some importance about this time as it is called a capital in the inscription. It was in the possession of the western chalukyas about this period. It is possible that the western chalukyas got it after a victory over their enemies the Rashtrakutas and the name Vijayapur also should have originated in that victory. The last lines of this inscription show that at the time of Vikramaditya Chalukya the famous king of Kalyan, Bijapur was under the Chalukyas.

There are other inscriptions on some pillars in the gateway, which show that Bijapur passed into the hands of the Yadawas of Dev-giri. In the recent excavations two images of Buddha bearing the date Saka 1232 or 1310 A. D. were found. It can be safely assumed that till then it was under Hindu dominion.

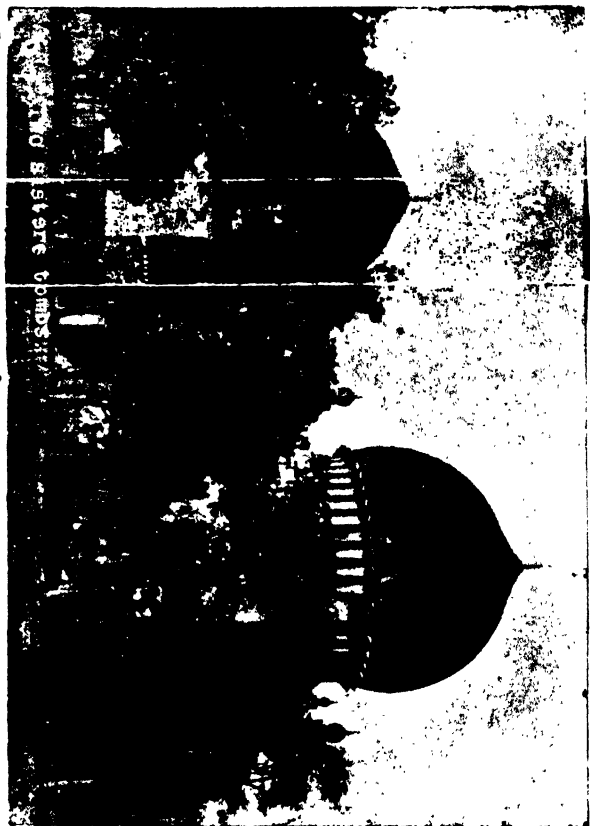
Malik Kafur the general of Ala-uddin occupied it in 1312, His son Malik Karimuddin destroyed a temple and built a mosque with its materials about 1320. This is the old

mosque (18). The inscription on Malik Karimuddin's tomb bears the date 1320. It appears to have passed into the hands of the Bahamani kings about the Middle of the 14th century. Then about the year 1480 Yusaf was appointed Governor of the Bijapur district by the Bahamani kings. It is well known that Yusaf declared independence in 1489 and made Bijapur his capital.

(2) The Walls.

The site of the city is surrounded by a high barren ground interspersed with small hills. For more than thirty miles round Bijapur we can see no place fit for the construction of a hill-fort. There is no river running near Bijapur which could have obstructed the progress of an invader and supplied water to the citizens. The ground round Bijapur is so barren that, but for the fertile lands on the Don at a distance of 10 miles from Bijapur, it is a question how the large city population received its food supply. Moreover the exposed position of the city made the frequent attacks of the

enemy quite easy. Taking all these things into consideration one wonders why Yusuf made Bijapur his capital. It must have been a pure accident. As governor of the Bijapur district under the Bahamani kings he had his headquarters at Bijapur which he later converted into his capital. Though Yusuf and his successors realised the weakness of this unprotected city, it was Ali I who took serious steps to guard the city. He began to build a wall surrounding the city with the help of the nobles of his court. They have built a strong continuous wall round the city. There are bastions at regular intervals. There are 96 bastions in all. Some of them are fitted with arrangements to fix a gun on a 'Y' shaped pivot. Along the top of the wall is a broad platform, running from bastion to bastion and over the gates. This road is protected by a high battlemented wall. This huge wall about six and a quarter miles in length is almost intact upto this day. Some parts of it are removed to Make Modern roads. The area enclosed by the walls is 1300 acres.



(3) The gates.

The fort has five main gates. The one facing the east is called 'The Allapur gate'. It is seen from the railroad while approaching the Bijapur station from Gadag side i. e. from the south. The second is the Bahamani gate facing the north. The road through it leads to the north of Bijapur. It is called Bambal gate in common parlance. One has to pass by the Cotton-Market to reach this gate. The third is in the north-west corner of the fort. It is called the Shahapur gate as it leads to the Shahapur Suburb. It is also called the Mulla-agashi i. e. the thorny gate as the surface of its planks is full of strong big iron nails to prevent the enemy's elephants from bombarding the gate. The fourth is the Makka gate facing the west. It is not in use now as the buildings inside the gate are used for a primary school and the thoroughfare closed. The fifth faces the south. It is on the road from Bijapur to Managoli, so it is called Managoli gate. But as Aurangzib made his victorious entrance through this gate he named it as Fatch gate. The construction of the gates is remarkable.

time before 1074 a battle was fought at this place and a victory gained. The place got the name 'Vijayapur' on account of this victory.

(2) Then the big tomb in the old mosque (18) covering the bodies of a large number of Mahommedans shows that a battle was fought between the forces of Malik kafar and the Hindus of the place. From the inscription in the old mosque it appears that this fight took place in 1320.

(3) The third struggle was round the walls of the citadel. The walls of the citadel were strengthened by Yusaf Adilshah. At his death Ismail his son was a minor. So the Vazir Kamalkhan wanted to usurp the throne; but Punji Khatun the mother of Ismail got him murdered by a slave. His son Safdarkhan surrounded the citadel with his men. There was a fight between his party and Ismail's. Safdarkhan was crushed under a stone rolled from the citadel wall and the rebellion was quelled.

(4) Later during the reign of Ismail when he tried to extend his dominion the kings of Ahmednagar, Golconda and Bedar accompanied by Imad-ul-Mulk carried war up to the

gates of Bijapur. Ismail fell upon them with his cavalry and routed them utterly.

(5) Ali I Adilshah having been victorious in the battle of Talikot got a large booty. He became avaricious and sent his army with Kishwarkhan to capture Penogonda where the Vijayanagar royal family had settled after their defeat at Talikot; but Nizamshah and Kutubshah being jealous of Ali's increasing prosperity wanted to take advantage of the absence of the army. They came as far as the city and would have caused some trouble had not Kishwarkhan returned just in time to drive them away.

(6) Ali I was succeeded by his nephew Ibrahim II. He was a minor at that time; so there was a scramble for high offices amongst the nobles of the court. The state army was divided into three batches and dispersed in different directions. Nizamshah and Kutubshah wanted to take advantage of this chaos. They invested the city with their armies. The besieged would not have been able to offer a successful opposition; but as the rainy season set in the invaders departed seeing the futility of attempting the siege in the rains.

(7) Towards the end of Ibrahim II's reign Malik Ambar the Ahmednagr general became very powerful and carried war and devastation upto the city in 1623. Ibrahim had created a Suburb called Naurasapur near Torvi. This suburb was yet unprotected by walls. Malik Ambar's army devastated this suburb and so Ibrahim's dreams of a bigger and more beautiful city were nipped in the bud

(8) The Bijapur general Mustafa Khan intending to avenge the above outrage by Malik Ambar, called in the aid of Shahjahan the emperor of Delhi. Bijapur and Delhi joined in defeating Ahamadanagar but then Delhi turned on Bijapur. Shahjahan encamped outside the city walls with his army. But the Bijapur forces under Murari repulsed the Mughal army and followed it up to Parandah. Murari brought the Malik-i Maidan from Parandah after defeating the Mughals.

(9) Shahjahan again invaded the Deccan in 1636. He marched upto Bijapur. Mahammad Adilshah finding himself weak shut himself up in the city. But the Mughals commenced to

plunder and devastate the surrounding country. At last Muhammad had to conclude a treaty with Shahjahan.

(10) In the beginning of Ali II's reign Aurangzib besieged the fort again. He bought over most of the Bijapur generals. He might have succeeded in reducing the kingdom to submission; but hearing about Shahjahan's serious illness he returned to Delhi to fight for the crown (1656)

(11) In 1666 Raja Jayasing was sent to the Deccan by Aurangzib. He reduced Shivaji to submission and with his aid laid siege to the Bijapur city. His supplies were cut off by the Bijapur cavalry which was very active so Jayasing had to raise the siege and return to Delhi.

(12) In 1679 Dilawarkhan the Moghul general besieged Bijapur with a large army. The city was in a dangerous plight. Ali II sought the aid of Shivaji. He began by plundering the Moghul territory in the Deccan; but when these tactics did not make any impression on Dilawarkhan, Shivaji sent Hambirrao towards Bijapur. Between his army and the Bijapur army the Mughal army under Dilawar had to retire.

(13) Then in 1686 Aurangzib laid a long siege to the city when Sikandar Adilshah was ruling it. Aurangzib played a waiting game. The city could not hold out any longer. He made a victorious entry on 15th October 1686.

It will be noted from the foregoing narrative that during the short period of 197 years during which the Adilshahi dynasty ruled over Bijapur, the city was a scene of battle eleven times. If by some magic the stones of the fort-walls were blessed with tongues, it passes one's imagination to think of the scenes they would describe as eyewitnesses. It was the exposed position of the city which facilitated these frequent attacks. There was also an advantage to balance this disadvantage. The large plain in which the city was built, rendered possible the expansion which it so rapidly had.

(6) Later history of Bijapur.

After the fall of the Adilshahi dynasty in 1686 Aurangzib stayed at Bijapur for some years. During his stay a severe plague visited the city and left it devastated. Aurangzib lost his wife in this plague. Again in 1717 when



the city was under the viceroy of the Delhi emperors, famine broke out in the district and finished the work left undone by the plague. Since then Bijapur became a third rate town in the Deccan. In 1724 when Nizam-ul-mulk the Moghul viceroy declared his independence, Bijapur became part of his possessions. He ceded it to the Peshwa in 1760. Many of the old noble families went to Hyderabad from Bijapur after 1724 as the former place became the capital under Nizam-ul-mulk. It is said that the Peshwas removed the wood-work from many of the public buildings in Bijapur for building their mansions either at Poona or elsewhere. So the discredit of the partial destruction of the buildings at Bijapur goes to the Peshwas. In 1818 the city passed into the hands of the Raja of Satara who in his turn scraped the bright paintings on the walls at Asar-Mahal, Sat-Manjili etc for gold. So the paintings owe their disfigurement partly to the Raja of Satara and partly to Aurangzib who as an orthodox Mahomedan could not brook likenesses of human beings painted on walls. The Raja of Satara gave the city to the British

before 1840. Since then it was under the Satara collectorate. When Kaladgi in the Bagalkot Taluka of the Bijapur district was constituted into a collectorate, Bijapur was tacked on to Kaladgi since 1878.

In 1885 Bijapur was made the headquarters of the District. Then it had a population of only 10000. The population was concentrated in the Jami Masjid lane, Shahapur suburb and the Jorapur suburb. The rest of the place within the city walls was interspersed with crumbled down buildings, prickly pear and cultivated fields and gardens. It was not safe to go from one populated lane to the other after dark. The ancient buildings were then half-buried in earth and thorny shrubs. The government saw that some of the buildings were very convenient for public offices or residences of officials. So the buildings were unearthed, repaired and white washed. In some cases the whole appearance of the building is changed beyond recognition. The buildings so converted are as under:—The Chini Mahal (16) or the Granary serves the purpose of the District and Subjudge's court, the treasury

and the account office, the District deputy collectors office, the Huzur deputy collector's office, the collector's office, the Bench Magistrate's court, District Superintendent's office and the civil and revenue records. The Adaulat Mahal (10) is the residence of the collector the Arash Mahal (11) is the residence of civil surgeon. The Anand Mahal (12) is the residence of the Assistant collector. Some out-houses to the back of the Anand Mahal serve the purpose of the office of District deputy collector. The Yakut Mahal (26) is turned into the Traveller's buengalow. The old Sarai near the Amin-Dargha (under 29) is turned into the district Jail. Besides these the gate houses adjoining the Makka gate and the Shahapur gate are used for Primary schools.

The town has begun to grow rather slowly. It had a population of 10000 in 1886 when it was made the district head-quarters. In the census of 1931 it was 40000. The new water works of the Bhutnal tank have been able to supply water to the growing town and in a way filled up the void created by the ctiling up of the old tanks.

In spite of the recent growth Bijapur has as yet remained a city of ruins. Throughout the site of the old city, whenever new houses are being erected and ground being dug for laying down foundations, abundant remains of old buildings, tombs, Mosques and beautiful cisterns are sure to be found. One is more and more convinced of the fact that the monuments of the new generation are built on the graves of the older generations. It is a sad fact however that howsoever-much the city might grow, it can never attain its former glory.

The Archaeological department has begun to take care of the prominent ones among the old buildings. It is an humble suggestion of the present writer that a short account of the erection of the building should be written on a board. The board should be fixed on a post at the entrance of every building.



